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"cut the road" from the goats (tjemetela) to keep them away from the gardens. They safely reach the little plain where nothing but hard Gramineae grow. There the boys begin to play, having handed over the charge of the goats to the youngest of the party. The little chap gets tired of watching; little by little the whole herd goes back to the forbidden garden and eats greedily of the savoury stems of the mealies! After a while, the boys discover that the goats are gone. They run after them, and bring them back. But the mistress of the garden passes near by, coming back from the well with her pitcher on her head. She sees the harm done, inspects the traces of the goats, knows by them which herd has plundered her field, uproots some of the spoiled stems and with great clamour goes to the village of the guilty boys and throws down the mealies right before the hut of the father. No compensation is claimed in such a case, generally, but the father will thrash the boys when they come back; or should there be a recurrence of the offence, the husband of the owner of the garden will himself administer a correction to the careless goatherds.

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857 Boys herding the goats have certain customs. When one of them emits a certain unseemly sound from the rectum, the others say to him: "Fakisa!" He must answer: "Cita munyakanya goben." (I have let out my wind by the rectum). This formula, which is Zulu, is secret. If he does not know it, they beat him and make him look after the goats till the end of the day. Should another boy reveal the answer to the uninitiated, they will punish him in the same way.

2) STEALING.

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857 What were they doing when the goats escaped? They had probably themselves succeeded in stealing some sweet potatoes and were roasting them on a little fire, well hidden in the velt. Or they had discovered in the bush a broken pot, an old disused and perforated mortar, which some one had placed there to attract bees. And indeed there was honey inside. They had stolen it... Goatherds are regular thieves and known as such.

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Generally speaking the elder boys send the younger to commit these thefts, and the plunder is enjoyed by the whole company. They threaten to beat them if they return empty-handed. A sad fate for the youngsters—blows on all sides ; blows from the owners of the fields if they are caught, blows from their comrades if they bring nothing back with them!

Here are one or two tricks employed by the little thieves. In order to take a water-melon (khalabatla) out of a field without being noticed by the women who are busy pulling up their ground nuts, they cut the stalk and fasten it to a piece of string. The other end of this is attached to the leg of the thief, who moves away slowly, drawing the water-melon after him. When he is out of reach of the women, he hastily puts it under his arm and makes off at top speed.

To catch a hen without its making a sound, they dig a little hole behind the huts of the village, and put a few grains of maize in it. The fowl puts its head into the hole to eat the grains, and immediately the little rascal who was watching from behind a bush, rushes out, seizes it by the neck and carries it off before it can utter a single cry!

672 The penalty when a boy is caught is a good whipping without a
685 fine. "Psa batjongwana ! It is an action of little boys !" These minor thefts are not considered serious.

3) CATCHING GAME.

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Hunger is the constant companion of these boys, who do not get enough to eat at home. It is true they ate to their heart's content (shura) yesterday evening, but this morning they had only a very scanty breakfast (fihluta). They try to satisfy their never satisfied appetite by catching game : not big game of course, as they have no real weapons, but birds, field-mice, eggs in the nests (the less fresh they are, the better, because there is more meat inside!) etc. To get birds they throw their sticks at them, and are very clever at killing a partridge as it rises heavily from the grass ; or they make traps with a flexible stick to which they tie a string with a bait. They bend the stick, set the trap by means

622 is taboo for the women to eat it, or the under lip (See p. 184).
596 From each limb a small piece is taken (tshumbuta) and
264 placed on a skewer; it is the portion of the shepherds and of
354 the butchers, (makotjo ya babyisi). (See the tale of Piti, *Chants et Contes des Ba-Ronga*, page 152). Sometimes the shepherds also receive the lungs and the spleen.

This way of distributing ox meat is called "ku tlhaba homu ba hamba milao," viz., "to kill an ox according to rule." Should a younger brother or a son kill an ox, he will send the breast to the master of the village, but he keeps all the limbs and does not observe the rules because, as he says: "It is enough to pay taxes to the chief of the country." Often one of the legs is sent to the chief of the clan.

Strange to say when a goat is killed none of these prescribed rules are followed, as they only concern the oxen.

622 These customs show clearly the position of the headman;
596 he is the master but also the father of his subordinates, and their provider.

1) He must watch over the village (basopa, Dutch word passop, universally adopted by the Natives). During the night, if his son is away working in Johannesburg, he takes care that no lovers come into the huts of his daughters-in-law, (a langusa bumbuye), and if he happens to catch one, he will make him pay the fine.

622 2) He is a true justice of peace amongst the inmates of the
692 village, doing his best to maintain good relations amongst them.

578 Suppose for instance that the pigs belonging to one of the inhab-
685 itants come out of their enclosure and over-run the gardens of another man. This man will go and say to the owner of the pigs:

643 "Such and such a thing has happened, please close the pigs' kraal more carefully." Should the same thing happen a second time, he will complain to the *numzane*. The headman will then go to the culprit and say: "You have not heeded the warning; you must pay compensation (djiha)." If the culprit listens to the "voice of the blood" (bushaka), he will obey and the matter will end smoothly; if not, the headman can only keep silent: he has no soldiers, no means of enforcing his judgment; the plaintiff will then go to the chief of the tribe to complain. The case will be

578 judged before the Court, in the capital, because the offender has
 685 refused to follow the way of persuasion, he has "mocked the family
 643 love" (a yalile bushaka). Such misdemeanours are very frequent
 692 in the life of the village. Most of the Natives bear philosophically
 with these annoyances. Should some one, however, be really
 ill-natured, and wear out their patience (wa ku karata), he will be
 685 forced to build a hut for himself, alone, outside the village. If the
 672 damage is done by *children*, if they have stolen sweet potatoes, as
 622 we have seen, the wronged proprietor gives them a good thrashing
 732 but does not claim a fine. Occasionally the headman himself
 689 thrashes them in presence of their father, and the father will say
 to them: "You see the numzane will beat you if you are not good."
 Children who mock at cripples are also severely beaten by him,
 all the more so as, in this case, the offended party has the right
 of claiming a fine.

622 3) The headman also possesses authority over his younger brothers
 596 and his children. He can even confiscate their money if one of
 675 them is addicted to drinking and ruins his property. However
 his authority in this respect must not be overstepped, and the
 headman must take care how he exercises it, as it is based more or
 less on sufferance. The younger brothers, for instance, maintain
 the right of making contracts, especially lobola contracts. Should
 the numzane restrict their liberty too much, they will leave him
 and found their own villages. A successful headman is he who
 knows how to keep the whole family together to the general
 satisfaction.

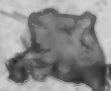
622 4) The headman has also the right of imposing *statute labour*,
 596 especially when the oxen kraal must be rebuilt, or when the
 466 weeds must be removed from the hubo; he sends his young men
 to do the work. But he must not exact too much from his
 people or forget to feast them with beer or with meat when the
 work is finished.

622 5) Lastly the headman *presides over all the discussions* which take
 596 place in the village. He is the master of the hubo. The
 discussion can be conducted in three different places: when it
 deals with a secret matter, the men go *inside the hut*; they debate
 the matter indoors (ba bulabula ndlwen). Private questions

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~~643~~ When goats have damaged somebody's garden, there is no fine to pay. The shepherds are whipped and the matter is thus concluded. Should the father of the boys, however, take their part and protect them with his weapons, he will be summoned to the tribunal of the chief and have to pay a fine of £ 5 or two or three goats.

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686 Thonga Natives who have but a few head of cattle, are accustomed to entrust them to the care of neighbours possessing a large herd, in order to spare themselves the trouble of finding herding boys. There are some laws regulating this matter. If the owner of the cow, or the pig, or the goat, gives money in advance to the master of the large herd, all the calves, pigs, and kids, which may be born revert to him. But if he has not paid anything, the master of the herd is entitled to choose one pig out of the first litter; or he can keep the third or fourth calf or kid. If it be a hen, one of its chickens will belong to the man who took care of it. Should the owner forget to remit the due reward, there will be trouble (pongwe). When he goes to take his cattle back, the master of the herd will keep one head for himself, and, if a dispute arises, both will go to the chief, at least if the matter is important, if the animal in question, for instance, is an ox.

If an ox incorporated with another man's herd dies, the master of the herd will inform the owner in order that he may go and dispose of the meat. Should he be living too far off, the ox will be eaten on the spot and the skin will be sent to the owner. 231
685 Suppose the master of the herd pretends that the ox is dead, but has only put it with another herd, and sent a skin to the owner to deceive him, it is a case of theft, which will be judged as such.



FINAL CASES.

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837 Adultery. Our tribe punishes adultery very severely indeed, at least when the woman is married. The fine is a full lobolo. (See page 197.) Amongst the Nkunas if the accused man denies his guilt when questioned indoors, the bones are consulted, or even the magicians who practise the "vumisa" divination. (Part

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⁷²¹ *Theft* (ku yiba) is universally condemned, not so much for its immoral character as for the fact that it renders a normal social life impossible. The notion of *individual property*, though it is not developed as in more civilised nations, is nevertheless at the base of the whole Bantu system. The Bantus are agriculturists. They believe that the products of their labour belong to them and that no one else is entitled to appropriate them. The notion of property is in direct relation to work accomplished. (Compare Part IV.)

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²⁰² To steal growing mealies is not usual. A thief breaks off the cob, whilst the master of the field first uproots the stalk and then takes the cobs. If a friend of his who happens to be travelling passes through his gardens and wants to eat a cob, he is quite welcome to do so. He also uproots the stalk, puts it on one side of the road or leans it against a tree and draws a line on the ground from the place where the stalk grew to the spot where he has put it. Perhaps the owner of the field will discover the uprooted stalk after a whole month. If he inquires who has helped himself to his mealies, his friend will say to him: "Did you not see the line?" And they will laugh over it (hlekelelana). A thief acting hastily would not have had time to draw the line!

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⁷⁸⁹ There are certain magical drugs with which people smear mealie stalks (see Part IV) and they assert that, if any one tries to penetrate into their garden to steal, he will have his hand caught and will not be able to get rid of the plant! For some reason or another, these magical methods do not always work. So the injured person has recourse to the tribunal.

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³⁴³ Should the thief be caught in the very act, there is no difficulty! His own field will be taken by the owner of the stolen mealies and he will have to pay a fine of one ox, otherwise the matter will be brought before the Court, and the only difference will be that the fine will be of two or three oxen, one of which will remain in the hands of the chief. (Mankhela.) If the thief has been clever enough to avoid being caught, if he has stolen from a store hut, Natives are clever detectives and he will probably be discovered. These store huts are generally built in the middle of the field, or in the little bush which surrounds the village; the grass all around

685 has been pulled up and the sand nicely smoothed down, so that
 343 any traces of a thief would easily be seen. He will possibly be
 151 recognised at once by the trackers, owing to some peculiarity in the
 625 marks on the sand, the foot-print of each individual being more or
 less known; clever detectives can even ascertain the height and
 gait of a man from the length of his stride! If there are no
 peculiar marks in the foot-prints, the trackers will follow them and
 reach the village where the thief lives. They will perhaps take
 him by surprise in his hut. If the matter cannot be settled by
 the headman of the village and has to be brought before the
 chief, the guilty party will be fined as much as two, three or even
 five pounds sterling (Tobane) (1).

When detectives have been unable to trace a thief, they assume
 a philosophical attitude and say: "Only wait. A man who has
 stolen will steal again, and you will catch him another time!"

643 *Revolt against the decisions of the chief's hubo* is very rare. Should
 687 any person take the part of a condemned man and encourage
 him to oppose the decision of the Court, he will be beaten with
 a shambock on the square of the capital. "U onhi hubo," "he
 has spoilt the Court!" Moreover he may have to pay a fine
 of £2. (Mankhelu.)

643 *Answer to some of Professor Frazer's questions on Government.*
 835 There are no separate chiefs for war and peace. But in time
 224 of war the great induna, who is the Commander-in-chief of the
 701 army, directs all military operations. — The chief is never required
 to marry his own sister or daughter. The only similar case of
 which I have heard, is that of a hunter who must have sexual
 relations with his daughter before going on a hunting trip (Part IV).

643 — The king's mother does not hold any special office. —

778 The chief does not keep any portion of his deceased predecessor
 excepting the nails and hair used for the mhamba (See page 386
and part VI)

538 (1) The following interesting couplet in two sentences aptly describes the thief:

Shikungu vundilekane : — The crow on the hat nicely rounded?
Mangatha a phia ritho... — The hawk burns his claws...
 The thief is like a crown on the top of a hat. He is a busy person, he anticipates
 and will not wait. Evil will befall him, so with a hawk who tries to scratch the meat
 that is pecking and burns his claws!

245 the cause of the desolation. Planting new trees is consequently
 784 a taboo! Nowadays however, this superstition has died out,
 824 and one may see a great number of mango, orange, lemon (1),
 and pho-pho trees in Thonga fields, on the Coast as well as in
 Zoutpansberg.

[35] Natives do not generally fence their gardens. Stealing is
 therefore very easy and it is no wonder that they have recourse to
 ● 685 magical means to protect themselves. Here are some of them ;
 719 they are characteristic instances of Bantu magic.

The *rihehlo*. This consists of a kind of mysterious influence
 exerted on the thief by throwing a magical powder into his
 footprints or by taking a little of the earth found in these foot-
 prints and treating it with the drugs. The inhabitants of the
 village where the thief lives will be seized by disease ; this will
 induce them to come to the owners of the garden to confess their
 fault and pay a fine. Then the magician who had furnished the
 drug will give them a counter-drug and they will be healed!
 Amongst the Pedis, the magician anoints with his drugs the stem
 from which a cob has been stolen. Then the thief will feel intoler-
 able suffering in his little finger and come to the village of the
 people whom he has robbed crying : "I have stolen!" He pays
 the fine, receives in exchange the counter-drug and the pain
 ceases! (Spelonken)

The *tinhlamalala*. This is the name of the central nervules of
 the leaves of the *Hyphaene* palm tree. They are like little snakes,
 very slender, and flexible. To make the resemblance still greater,
 the owner of a field makes a knot at the extremity of the rod :
 this represents the head of the snake. Then he looks for the
 dried skin which has been cast off by a real snake ; he reduces this
 to ashes, makes a powder with these ashes and anoints the rods.
 He weaves the rods together to form a kind of crown and places
 it on one of the mealies stems in his garden. When the thief

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(1) The lemon tree is called *mbomu* (mu-mi). This seems to be a Native word and
 the tree also may be indigenous in the country. It grows wild on the banks of the
 Lower Nkomati to such an extent that there is an island in the river, some distance
 above Morakwen, which is called *Iha doa Limbes*, Lemon Island. The lemons are
 of large size and their rind resembles that of the orange.

enters the field, the tinhlamalala at once transform themselves into small snakes which also bear the name of tinhlamalala. (Notice the correspondence of names: a curious instance of verbal magic.) These snakes rush towards the thief, who runs away, seized with terror. Should he take the stolen cobs with him instead of throwing them on to the ground, the tinhlamalala would follow him to his village! This dreadful powder was prepared by a Nkuna named Nwadjokwane and the people of his village used to inoculate themselves with the drug; in this way they had nothing to fear from the snakes.

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Answers to some of Professor Frazer's questions on Agriculture.

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There are no special ceremonies at the clearance of land for cultivation; no grafting, nor artificial fertilisation of fruit trees is practised. (They think that trees fecundate each other by means of their roots. See, later on, paragraph on Thonga Botany). They do not believe that a deity animates the crops, only that baloyi (wizards) can increase or diminish the product of the fields (See Part VI). As regards the rite of driving away the vermin from the fields, we shall describe it in Part VI. There are no superstitions about the last corn cut, and no special ceremony practised on the harvest field. Except the rule of silence which must be kept by women threshing rice and Kafir corn, there are no special regulations for persons engaged in agricultural operations, and no sexual taboos. The plough, the hoe, the pestle and the winnowing basket are not used in ceremonial purifications or to avoid dangers.

As regards Agriculture, it cannot be said that the Thonga tribe is in a very backward stage. Thongas, as well as most of

good luck; he will say: "My god has blessed me and shown me this gandjelo," and he is quite welcome to help himself to the wine. On the other hand, it is prohibited to touch the shell and to drink from it. It is taboo. A stranger doing so would be addressed as follows: "Are you a bee, are you a butterfly to go and help yourself from a shikutja, which does not belong to you?" He would be tied up, arms and legs, and left to sleep in the open for the whole night. On leaving him they will taunt him, saying: "Go and drink from the shikutja." He may even be condemned to pay a fine, a goat, or a hoe. This palm wine has a very sweet and agreeable taste.

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According to the Native idea, *honey* (bulombe) is also a drink! The prefix *bu* classifies this product amongst liquids. It is very much appreciated and Natives readily submit to be stung in order to collect it (*hakula*) from the holes in old trees or rocks. They generally burn some grass which they hold in one hand, keeping the bees away with the smoke and the flame, and gathering the honey combs into a pot with the other hand. Thongas frequently secure honey in an artificial way by placing a broken pot upside-down in the bush. Bees are attracted and a swarm will occasionally make its home in the pot. In the Nwambukota region (near Morakwen) I saw a Ronga who even had bee hives of his own invention and succeeded in securing plenty of honey. Native honey is of a brownish, blackish hue. When eating it, Thongas do not at all despise the larvae: are they not meat?

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3) *The Shiwayawaya and Shikokiyane drinks.* The various kinds of beer and drinks made from fruit were not, however, enough for the Thongas. They saw that White people used sugar-cane to distil rum and they attempted to do the same. The result of their attempt is called *Shiwayawaya*. Inhambane Natives seem to have been the first to brew it; their kinsmen of the Lourenço Marques district soon followed their example. They crush the sugar-cane in a mortar, after having poured some water into it; they then collect the crushed cane in a sack, press it, and extract all the liquid they can in one or two barrels. During the night a fire is lighted in a hut, near the barrels, to

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